

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." MATTHEW 25: 40.

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THE RELIEF SOCIETY

MAY BOOTH TALMAGE

MARCH 17th, 1842! There are perhaps none among our readers whose memories will carry back to a date full four score years away, at least none to whom it would bring special significance; yet it marks the day when there came into existence an organisation, the teachings and influence of which have penetrated into almost every civilised country of the world, and to the most important islands of the seas.

Hundreds of thousands of the earth's poor have been sought out and aided, not alone by material gifts, but by such encouragement and spiritual uplift as have enabled them to *help themselves* to a higher plane of living. Other hundreds of thousands have, through their unselfish ministrations to these needy ones, become more broad-minded, more loving, more generous, more sympathetic. In fact, they have come to acquire all those fundamental characteristics which tend to educate the *heart* as well as the mind.

What is this remarkable institution that has grown from one small society in 1842 until it now claims nearly fifteen hundred branch associations, scattered over practically the entire globe, with a combined membership (including officers) of more than sixty thousand? What of this organisation that ranks as a charter member of the National Council of Women of the United States and is thereby linked up with the International Council of Women?

Educators and literary people of high rank have been generous in their meed of praise for its colossal achievements; yet one is led to wonder just how many, even among the intelligent class know of its existence?

True, it received the grateful acknowledgment of Mr. Herbert Hoover, when in May, 1918, it released for the sustenance of the hard pressed Allies 205,518 bushels of wheat, which its members

had gathered and saved during a period covering more than fifty years. (Old wheat was exchanged for new from time to time to prevent deterioration). Commendatory comments on this unusual occurrence were also made upon the floor of the United States House of Representatives.

True, also, our Relief Societies in America and Great Britain received many letters of appreciation from Secretaries of Red Cross divisions, and from others in charge of various types of war welfare work, complimenting them upon the amount and excellency of their contributions. Dr. A. E. Winship, one of the leading educators of Boston, Miss Clara Barton, founder of the Red Cross organisation, the Countess of Aberdeen and many others of the world's truly great have both spoken and written words of congratulation and encouragement concerning the achievements of the society and the warm personal friendship they hold for its officers.

We are sure, also, that among the humbler classes there are thousands of those who have been recipients of its ministrations who are familiar with and appreciative of its activities.

Officially, the organisation is known as the National Woman's Relief Society, though for the sake of brevity the first two words are usually omitted in ordinary usage. The Society was founded by the Prophet Joseph Smith in Nauvoo, Illinois, U. S. A., March 17, 1842, with a membership of eighteen women. From this humble beginning the Society has extended and developed until at the present time it comprises three divisions—general, stake and local.

The General Board presides over stake and ward Relief Society organisations in much the same way as the general authorities of the Church preside over the stakes and wards of the Church. The Board is composed of eighteen members, from which are chosen a president, two counselors, and a secretary and treasurer. The others are grouped in committees whose duties are to plan for the various activities of the Society. There is also an organist and a choir leader to look after the musical interests of the organisation.

The more than ninety stakes of Zion are organised similarly—having a Stake Board with divisions corresponding to those of the General Board. The duties of the Stake Boards are to carry out the plans of the General Board and to supervise the work of the local societies.

The 1923 report shows the number of general, stake and ward officers to be 8,982, and the total enrolled membership for that year is given as 64,114. Additional items culled from this interesting report may also be illuminating to those who are uninformed.

The organisation publishes a magazine with a circulation of approximately 24,000. It is owned, managed and edited entirely by women and is free from debt. There was expended during

1923 \$97,846.31 (approximately £20,000) for charitable purposes, while the nature and extent of the organisation's activities are summed up as follows:

Number of visits to wards by Stake officers	...	5,027
Number of visits made by visiting teachers	...	568,667
Days spent with the sick		53,126
Special visits to the sick and homebound	...	160,614
Number of families helped		10,960
Bodies prepared for burial		2,568
Number of days spent in temple work	...	96,107
Used clothing contributed for European relief	...	60 tons

While the objects of the Society were clearly set forth by Joseph Smith at that initial meeting in Nauvoo there were many valuable supplementary instructions given by him during the remaining short period of his life. The object of the Society, he said, was "to provoke the brethren to good works, to look after the wants of the poor, to search after objects of charity, and to administer to their wants; to assist by correcting the morals and strengthening the virtues of the community."

These special instructions have been faithfully carried out by the Relief Societies of the Church, as have also many others of equal importance, given by succeeding Presidents of the Church. Among these may be mentioned: the establishment of the *Women's Exponent* (one of the first among women's papers to be published west of the Mississippi River) succeeded by *The Relief Society Magazine*; the conducting for many years of a training course for nurses, which resulted in hundreds of nurses being sent into various branches of the Church where really professional help was unobtainable; the making of clothing and caring for the dead in rural communities where no undertaking houses existed; and the grain saving movement to which reference has already been made. The last feature is absolutely unique. Its history is full of interest and really deserves a special article.

More than half a century ago, President Brigham Young advised the Relief Societies to begin saving grain, against a day of famine. As a result of following this counsel, the local organisations were able when the time of stress came for the Allies, to come to their needed rescue.

In addition to these material activities, there has been carried on courses for intellectual development. Many members of the General Board are college graduates, and all are women of education and culture, so that the lessons prepared under their supervision are in a measure comparable to extension work done by colleges.

One such course, extending over a period of two years, was prepared by a professor of the University of Utah, and comprised such subjects as: city, county and state administering of finance;

community health activities; prevention and cure of disease; education; sanitation; working hours; the immigrant; etc.

Other courses of study are along lines of Religion, Literature, Home Economics, etc.

Concerning the results of the courses of study which had to do with sanitation, health conservation and kindred subjects, John Wells of the Presiding Bishopric, in an address given at the Relief Society conference, April 5, 1917, said:

"No one can ever measure by figures or facts the great work that has been accomplished by this organisation . . . I was much impressed in looking at the records of the Church to find that the death rate has fallen to 7.2 per thousand. Naturally, I looked for the cause. The old age group that die from natural causes has not fallen off, and all down the line I went until I came to children under five years of age. There has been a decrease in the death rate among these children, and while there has been a normal growth of the birth rate in the Church, all the figures which showed the falling off in the death rate were among children under five years of age.

"It means that five hundred children who, according to the normal death rate, would have died, are living to-day because of the better methods of care, of feeding, and of better care at birth. I am proud of the labours of this great body of women who understand normal conditions of sanitation and health. If you have done no more than save one child, you have done well, for no mathematician can give you the potential value of that child. Our hearts rejoice that five hundred children have been saved during the past year."

These courses of study, however, educational and practical as they are, form but a minor portion of the Society's real achievements. There are nearly eighteen hundred women, other than officers, whose duty it is to visit the homes of the Latter-day Saints once each month to learn if any are ill or in need, that such may receive proper encouragement and help.

"And again, one session each month in the branch associations is devoted to sewing—making clothing, quilts, and other needed articles for distribution to the needy. The magnitude of these efforts may also be noted in the 1923 report given above.

At the Christmas and Thanksgiving season, extra baskets are laden with special food and gifts, and distributed to widows and others whose lives are lonely, as well as to those in actual need. Each branch society also equips and keeps on hand a maternity chest for emergency cases, which is loaned out as needed.

The General Board maintains a free employment bureau where girls in need of work may be assisted in finding such. Given briefly, these are a few of the activities conducted under the auspices of the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints.

Of the wonderful women who have been and who are leaders in this great organisation, too much praise cannot be given. They have been women of fine lineage, of education, of broad intelligence and of culture, whose souls possessed the rare qualities of sound judgment, loving sympathy and keen understanding concerning the needs of humanity. Their close personal friends have been found among the noblest women of their own and other countries; they have been signally honoured by the leaders of the National Council of Women, and last but not least, they are respected and beloved by the members of our own Church,—especially those who know most of their good works.

Every woman who claims membership in this Society should feel a righteous pride in maintaining its high ideals, seeking earnestly to enrich her own life through its teachings and activities, and should use every effort to bring less fortunate daughters of our Heavenly Father within the radius of its ennobling circle. With the thought of assisting in the accomplishment of this desirable result, the anniversary of the founding of this great organisation is celebrated each year and thus shall countless other thousands rise up and call it Blessed.

JOSEPH SMITH'S VIEWS OF WOMEN

It is instructive to remember the door that Joseph Smith's teachings threw open to women in the Church.

The basic idea of these teachings is the doctrine of the eternal comradeship of husband and wife. They are complements of each other, not only here but hereafter. More, a great deal more, than did Paul, the Prophet emphasised the thought that neither is "in the Lord" without the other.

Out of this doctrine grew two other fundamentals. One is that if they are to be truly companionable, they must *both* cultivate the mind. Superior and inferior minds cannot very well meet for long. The other thought is that if they are to be emotional comrades, they must adhere to the same moral standard of life. If woman has the right to exact the same rigid standard of virtue from man that he has from her, then she becomes dignified in her own sight and in his.

These in turn give rise to lesser ideas. There is the idea that woman has as much right to vote in the state as man, and "Mormonism" was probably the first to grant this right. Then there is the idea that she has the right to vote in the Church. Educationally, "Mormonism" has never discriminated against women. Co-education is, and always has been, the keynote here. While the wife is to "obey" her husband, it is only in righteousness. In a word, "Mormonism" recognises that woman is a personality, and one to be developed along with man.

Such, briefly, are the teachings of the Church respecting women. But these, directly or indirectly, have their foundation in the teachings of Joseph Smith. And these teachings, too, antedate considerably the more substantial ideas of the modern world concerning women. Nor have they been fought for by "Mormon" women and won by small concessions at a time. Rather have they been, not always "granted" by the men, but recognised as inherent rights. All that also is something to be proud of.—*The Relief Society Magazine*.

RELIEF SOCIETY THE FIRST WOMAN'S ORGANISATION

ALICE LOUISE REYNOLDS

WE HAVE often been asked, "Is the Relief Society the oldest woman's organisation in the world?" Because of the frequency with which this question has been put to us, we are presenting the best material we have at hand, asking the reader to keep in mind that there is so little material available in respect to women's organisations until modern times, that the discussion must be regarded as a discussion of modern movements.

The Relief Society was organised on the 17th day of March, 1842, in the city of Nauvoo, Illinois. The first woman's organisation in the world, of which we have any record is the Female Anti-Slavery Society, formed in 1837.

To continue this history of women's organisations, the Sorosis Club of New York, usually given credit for being the first woman's club, was organised in the year 1868. In 1889, the first convention of the federated clubs of America was held in New York City. The First Woman's Suffrage Convention, which was known under the name of the First Woman's Rights Convention, was held in Seneca Falls, New York, in 1848. We celebrated last summer [1923] the seventy-fifth anniversary of the calling of that convention. The first National Convention of the Woman's Christian Temperance Union was called in 1874. The Young Women's Christian Association came into being in 1858.

With the material we are able to present, it is evident that the only national organisation of women, of which we have any information, older than the Relief Society, is the Female Anti-Slavery Society, which discontinued its work when slavery was abolished. The American Woman's Suffrage Association, brought into being in 1848, was six years younger than the Woman's Relief Society; but it, like the Anti-Slavery Society, has accomplished the work for which it was organised and has passed out of existence. To be sure, other organisations have succeeded it, which are working for the extended rights of women, but these organisations do not make appeal in precisely the same way as did the American Suffrage Association; for the women who are

working for the extension of women's rights are divided into two groups, the group that believes that the end will be reached soonest by continuing intact women's organisations, and the group that believes that their objective will best be reached through the medium of political parties.

Taking the facts into consideration, we feel justified in concluding that the Woman's Relief Society is the oldest woman's organisation in the world that has continued its work, and that has as its aim the organisation of women in any part of the world where the Church has been organised.

It is entirely possible that women belonging to both the Federated Clubs of America and the American Woman Suffrage Association would challenge the right of the Relief Society to first place, on the ground that a man called the Relief Society women together and organised them, while in the instance of the American Woman's Suffrage Association and the Federated Clubs, women took the initiative, both in calling the women together and in organising them. True as is the contention of the women of other organisations that the Relief Society was organised by a man, another thing is equally true, and that is that this organisation was brought into being for the benefit, uplift and advancement of women, and that it is none other than a woman's organisation.

In the light of these facts, we feel that the Relief Society is entitled to be called the first organisation of women in the world, to persist, as the first Woman's Rights Convention was not called until six years after the organisation of the Relief Society, and the first woman's club was not brought into existence until the Relief Society was twenty-five years of age, while the National Council of Women naturally came at a very much later date.

MOTHERS OF MERCY

CUPPED in their quiet hands they hold relief
 For those bowed down with sorrow, pain or grief,
 For those whose tired feet have weary grown
 Trudging through life, unaided and alone.
 Into the sick-room shadowed with despair
 They go, these willing ones, with faith and prayer.
 They carry comfort sweet, and peace and calm,
 'Tis theirs to offer Gilead's own balm.
 Through endless service gladly, freely given,
 'Tis theirs to bring to earth a glimpse of heaven.
 They ask no recompense throughout the years
 Save words of thankfulness or grateful tears
 From those they serve. All honour to them then,
 Mothers of mercy, working among men.

HELEN MAY TALMAGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

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EDITORIAL

PURE RELIGION

IT IS many years since the Apostle James gave his excellent definition of Pure Religion. Since that time, many and varied have been the efforts to enlarge upon his words; but in the end the succinct manner in which he put the twofold significance of doing the Father's will remains supreme in literary effort. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is not the purpose of this writing to attempt an enlargement of James's sententious phrasing, but rather to point to a worthy organisation in the Church of Christ in this dispensation that unmistakably practices the principle of Pure Religion.

As is noted in other columns of this issue, on March 17th, 1842, there came into being, under the direction of the Prophet Joseph Smith, the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints. It is not without just cause that on each recurring anniversary of that date the branches of this Society, throughout the world, should pause and reflect upon the purposes and give honour to those who founded the organisation. Created at a time when the very organisers were most in need of visitation and relief, and also when the principles of that other aspect of Pure Religion were most violated as against them by their neighbours, the first members of the Relief Society showed their remarkable capacity for forgiveness and charity by inculcating in the aim of their society the principle of helpfulness for all—even for those who preferred to be called their enemies.

The work of mercy and charity performed by the Relief Society sisters throughout the world is proverbial. And yet this reputation has not been gained by an ostentatious display of the help rendered. But rather like a seed growing secretly have the good works blossomed and come back to praise the unselfish hearts that have given service to the fatherless and the widows in their affliction. It is not at all uncommon, in the lives of Relief Society members to be called at most inconvenient hours to visit, here a person suffering with sickness, there one bowed down in sorrow, or at some other place one destitute of the necessities of life. Whatever sacrifices may be involved, these disciples of

kindness forget personal discomforts and hurry to the one in need of assistance.

Statistics are compiled, as a matter of record, showing the extent of this Christlike ministry. Thus we have the number of hours spent with the sick, or again, the number of families helped; but these cold figures never do echo the hardships encountered on the part of these good women to complete such a record. How many of the 160,000 and more visits made to the sick and home-bound during 1923, as the report shows, were accomplished only through the dint of inspired faith? Would anything less than a true conception of Pure Religion actuate a woman to leave her own little family and comfortable fireplace to venture forth in a bleak winter night on an errand of mercy? Included in the figures given are many such instances, gratefully received by the afflicted person, willingly performed by the angel of charity, but easily passed as of no consequence by a materialistic world.

It is well that the bulk of the eleemosynary service of the Church of Christ is performed by those most qualified to successfully carry it on—the mothers. Man may be divinely inspired and commissioned to cheer the distressed, and preach Him who is full of all charity and grace; but when it comes to rendering aid, there is but one who of herself radiates tenderness and succour. Mother, wife, sweetheart, sister!—such words are dear to the human family because they convey the ultimate conception of love and helpfulness. And wisely did the Prophet Joseph Smith organise these daughters of the Father into a society for relief, and exhort them “to provoke the brethren to good works, to look after the wants of the poor, to search after objects of charity and to administer to their wants; to assist by correcting the morals and strengthening the virtues of the community.” To-day they stand a great army, rendering service at the price of personal sacrifice, in a world that is too often concerned only with pitiless commercialism.

“There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures.” One of the few who truly exemplify this glory of creation is the Relief Society worker, who in the tenderness of humility and faith, is visiting and aiding the fatherless, the widows and the unfortunate, and who by her own life, unspotted by the world, is an example of that rare virtue—Pure Religion.

G. MARTIN HOPFENBECK.

JUST in proportion as a man becomes good, divine, Christlike, he passes out of the region of theorising into the region of benevolent activities. It is good to think well; it is divine to act well.—H. MANN.

THE GENERAL PRESIDENTS OF THE RELIEF SOCIETY

EMMA HALE SMITH

EMMA SMITH, the first president of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was born July 10, 1801, in Harmony, Susquehanna County, Pennsylvania. She was the daughter of Isaac Hale, and became acquainted with Joseph Smith in 1827, while he was employed by Mr. Josiah Stool of Chenango County, New York. When the first female Relief Society was organized in Nauvoo, Illinois, March 17, 1842, she was chosen to stand at the head of the same as its president, a position which she filled with marked distinction as long as the society continued to hold meetings in that city. When the Saints were expelled from Illinois, in 1846, Emma Smith chose to remain at her home in Nauvoo. During the time she was president, she was asked to prepare a song book for use in the Church, which she did successfully. She assisted the Prophet Joseph in organizing the work, and it was during her time that district visiting by Relief Society teachers was introduced.

ELIZA R. SNOW

Words are inadequate to portray the influence exercised by this majestic woman, the second president of the Relief Society, upon the history of the Church. For many, many years she was the ensample of courage, loyalty, faith, reverence, possessing a wonderful personality, with a broad vision which included all public possibilities of the womanhood of this Church. She was, perhaps, the greatest woman organizer this Church or this generation produced. All outgrowths of the Relief Society were fostered if not inspired and instituted through her beneficent and unselfish labour, yet she took no honour to herself. Above every quality, she possessed obedience to the counsel of the Priesthood, which glowed like a hidden lamp in her soul, radiating to the utmost bounds of the stakes and wards of a Church who loved her teachings, who sang her songs, and who blessed her memory daily on the altar of domestic prayer and praise.

Without child herself, she mothered the children of all the people. Severe to her own stern soul, she was tenderness and sympathy itself to the sick, the wayward, the poor, or the weak in faith, nursing everywhere when the sick were without help, and clothing the dead with her own skillful hands. While all the Relief Society women will remember her as their great and unsurpassed leader, a whole people recall her best through her minstrelsy and her literary genius. Her matchless hymn, "Oh My Father!" is the epic of a sex and of a great people.

ZINA D. H. YOUNG

Zina D. H. Young, who succeeded Eliza R. Snow as president of

the Relief Society, was the embodiment of faith, hope and charity, and was herself without guile. She believed the best of every one with whom she ever came in contact. She was beloved by a whole people, because she loved them first. Her love was expressed in lavish abandon of her own interest and means. To do good was her waking thought, to bind up a broken heart was her evening benediction. Sweetness and sympathy radiated from her presence, while trusting faith shone around her like an aura of heavenly glow.

There were "ladies" in those days, and surely none was more refined, more exquisitely courteous than this daughter of English earls and "Mormon" Puritans. Where she is now, in heaven, there is joy, as always there was peace wherever she was when upon earth.

BATHSHEBA WILSON SMITH

The fourth general president of the Relief Society, Bathsheba W. Smith, was a remarkable woman in many ways. Her mien was so calm, was so deliberate, some thought her weak; on the contrary, she had a powerful will and a determined spirit. Few are there who could surpass her in prudence, sanity or purpose. A fine loyalty to the Priesthood with a whimsical humour, which permitted her to see things in their true relation without much bias and certainly without personal resentment, kept her spirit sweet and her mind sound. She moved on her way with a lovely dignity that marked her as one of the greatest women of the Church, of the period, and of the world.

EMMELINE B. WELLS

Emmeline B. Woodward Wells was the fifth president of the great Relief Society organisation. Herself of original American and New England inheritance, she represented the true New England woman at her best. She early developed literary gifts and was made a favourite in the family because of her charm and her somewhat tender physical personality. When asked once by her husband what would be her dearest ambition, she replied immediately: "I would like to be the editor of a magazine." When the *Woman's Exponent* was begun by Lulu Greene Richards in 1872, Mrs. Wells looked eagerly towards that medium of literary expression. Her first writings appeared in 1873, and in 1875 she was chosen first assistant editor to Mrs. Lulu Greene Richards.

Mrs. Wells was early interested in suffrage matters, and became the right hand assistant of Mrs. Sarah M. Kimball in national woman's suffrage affairs. In 1874, she was appointed vice-president of that association.

Greater, however, than her labours in any other direction except her writings, was the mission given to her by President

Brigham Young to lead out in the gathering and saving of grain. A volume might be written concerning this movement. On every page would appear the name of Emmeline B. Wells, for she never faltered nor was indifferent to the interest and importance of the mission then given her.

Mrs. Wells was, it would seem, the last link in the chain that bound the majestic past with the palpitating present and eternal future. She was courteous, gracious, with a sweet dignity that surrounded her fragile form and small stature, giving her at times an appearance of commanding power. She had a marvelous memory, both verbally and historically. She could answer most questions on Church history. All in all, she was great in herself, in her achievements and in her position as the "Elect Lady," standing at the head of the Relief Society of the Church and of the world.

CLARISSA SMITH WILLIAMS

The present president of the Relief Society, Clarissa Smith Williams is equipped with a ripe experience, a wide vision and a clear comprehension of the problems confronting her. She is among the best type of pioneer descendant, herself not unfamiliar with pioneer toil and pioneer sacrifices. From her early childhood, Mrs. Williams has been an active and faithful Church worker, filling the positions of Sunday School teacher, Primary officer and Relief Society worker. She commenced her labour in the Relief Society at the age of sixteen as assistant block teacher.

Mrs. Williams is gifted with rare executive ability, and is a natural leader of women, being endowed with the highest qualities of mind and heart. Her genial and friendly disposition, her pleasant personality, and her goodness instinctively draw every one to her. She is sympathetic and charitable and delights in making others happy. Although Mrs. Williams has given much valuable service to the Church and to the public, she is typically a home woman, and is a loving, patient and devoted mother to her large family. She is well qualified to carry on the beautiful traditions of sacrifice and service left behind by her worthy predecessors.—*The Relief Society Magazine*.

"I COME IN MY FATHER'S NAME"

ELDER PETER J. CLARKE (Bristol Conference)

AT A recent street meeting, while conversing with a bystander regarding the causes of the persecution directed against the Latter-day Saints, he made a statement to the following effect: "There seems to be nothing destructive in your teachings, and I do not believe that intelligent, thinking men and women can sincerely credit the sensational stories which sometimes appear

about you. The thing we cannot accept, however, is your insistence that Joseph Smith is a Prophet of God. If it were not for that, I think people would accept your doctrines much more readily."

This fact, the divinity of the mission of Joseph Smith, that we proudly and solemnly testify to be the foundation stone on which this latter-day work is built; this great truth that sets the Church of Jesus Christ of Latter-day Saints apart and distinct from the motley multitude of man-made churches that profess to be teaching the principles of Christ, while denying the power thereof; this seal of authority from God, that is the only foundation upon which a Church of God can be built;—this is what is proving a stumbling block to the world.

Truly, history repeats itself. Just as the ancient Jews rejected the Saviour, not because He was a learned Scholar and great Teacher, but because He came in His Father's name—so their latter-day counterparts reject one of His prophets in these days.

Had Joseph Smith come in his own name, he would be acclaimed as the first and only historian to bring forth a true record of the earlier inhabitants of America. He would be honoured as a great teacher and reformer who established a church in the face of bitter persecution and pioneered the way to a literal and logical acceptance of the Bible. He would be respected as one who established a religion that harmonises the facts of theology with the facts of science, showing that both are based on the same immutable laws of the universe. He would be heralded as a leader who set up the most perfect organisation on earth for the salvation of men's souls. His followers, by reason of their record of industry and character, would be revered as a people who have shown themselves truly "doers of the word, not hearers only." But because the Latter-day Saints choose to ascribe these accomplishments to Him from whom they come, they are rejected by the world.

We say "would be honoured and revered" advisedly, for without the help of God these things would never have been accomplished. At a time when the world is filled with the confusion of a multitude of creeds, setting forth the opinions of men, and when every exponent of a new theory finds ready adherents, it is interesting to note that the Saviour said: "If another shall come in his own name, him ye will receive." At a time when the world balks at accepting the self-evident truths of the Gospel of Christ, because Joseph Smith acknowledged the inspiration of God for that which he taught, it is a comforting reflection that the Saviour was rejected for a similar reason.

But just as the wisdom of God exceeds the wisdom of men, so will that Church which is of God go on to a complete fulfilment of its destiny, regardless of the puny efforts of men to thwart or turn it from its course.

FROM THE MISSION FIELD

Religion Class Organised—A Religion Class has been organised in the Lowestoft Branch (Norwich Conference). The class is receiving the support of the children of the branch. The officers were selected from the class members.

Union Meeting—The regular monthly union meeting of the officers and teachers of the Nottingham Conference was held at Nottingham on the 28th ult. A report of the branches was given by the branch presidents. Mrs. Elsie Vale rendered a vocal solo and Brother Samuel Pears of the Hucknall Branch gave a talk on genealogy.

Sister Talmage Visits Relief Societies—On the 21st ult., Sister May Booth Talmage met with the officers and members of the Manchester Conference Relief Societies. Many problems pertaining to the organisation were discussed with great benefit. Sister Talmage delivered an inspirational talk that will greatly strengthen the societies.

Sister May Booth Talmage held a special Relief Society meeting in the Lowestoft Branch (Norwich Conference) on the 2nd inst. Sister Talmage stressed the international aspect of Relief Society work and explained that it has a mission to perform that is almost limitless in the good the Society will accomplish. Sister Talmage also outlined the great work the Mutual Improvement Association is doing among the young women of the Church.

Meetings of Traveling Elders—The traveling Elders of the Welsh Conference met in Priesthood meeting at Cardiff on the 26th ult. Encouraging reports of progress were given by all the Elders. Elder Charles L. Johnson delivered a well-prepared discourse on the subject of speech-making. President Lewis F. Hansen gave special instructions for the ensuing month.

The regular meeting of the traveling Elders of the Sheffield Conference convened at Sheffield on the 26th ult., with President O. David Merrill presiding. Elder Harley K. Fernelius gave a talk on "What the Book of Mormon means to the Latter-day Saints." Reports of the various branches indicated progress and an optimistic spirit prevalent throughout the conference.

The Elders of the Nottingham Conference met in their monthly Priesthood meeting on the 28th ult., under the direction of President Carl E. Pettersson. Each Elder gave favourable reports of conditions in his branch. Elder Z. Vernon Derrick gave a talk on the sixth Article of Faith.

The traveling Elders of the Hull Conference met in Priesthood meeting on the 28th ult. Encouraging reports showing a spirit of harmony and progression were given by the Elders. After a

thorough discussion of the Book of Mormon, it was decided to organise a league in each branch for the promotion of the distribution of the book. Elder Alvarus H. Parry gave a talk on "The necessity of wholesome recreation in the mission field." President Kenneth A. Brady presided at the meeting.

The traveling Elders of the London Conference assembled in Priesthood meeting at "Deseret" on the 3rd inst., with President Emerson C. Willey presiding. Elder Milford M. Mills led in a discussion of the topic: "The Holy Ghost—His inception and functions." President Willey urged the Elders to avail themselves of every opportunity to discuss the Gospel with the people whom they meet.

Branch Conferences—A branch conference was held at Sittingbourne (London Conference) on the 22nd ult., under the direction of President Emerson C. Willey. Superintendent Joseph Steers conducted the Sunday School, and Branch President Thomas W. Mount the evening session.

The Grimsby Branch (Hull Conference) held a successful conference on the 22nd ult., with President Kenneth A. Brady presiding. Superintendent Robert Rose conducted the Sunday School session and Branch President J. Leland Behunin conducted the evening session. The theme of the conference was "We believe the Book of Mormon to be the word of God." Considerable importance was placed upon the distribution of the Book of Mormon. President Brady and Elders Edward Smith and Samuel P. Martin were the speakers of the evening session.

The Gravesend Branch (London Conference) held its conference on the 22nd ult. The Elders present were Walter H. Allington, Jr., Ralph C. Jones and Deveril B. Stewart from London.

The annual conference of the Hull Branch was held on the 1st inst. The reports given by representatives of the various organisations within the branch indicated a healthy condition. Public notice of the conference had been given and the advertising done brought a large crowd of investigators and members. The sessions were conducted by Branch President Thomas Wharram under the direction of President Kenneth A. Brady. The speakers of the evening service were President Brady and Elders Edward Smith and Reginald F. Beames.

A conference of the Portsmouth Branch (London Conference) was held on the 1st inst., with President Emerson C. Willey presiding. Superintendent Noel E. Tomes conducted the Sunday School, and Branch President Arthur S. S. Bulstrode conducted the evening session. The theme of the morning session was "Joseph Smith's first vision and the bringing forth of the Book of Mormon." The speakers of the evening session were President Willey and Elders Deveril B. Stewart, Joseph M. Skeen and Frederick Langton.

Socials—An enjoyable and successful social was held by the Bolton Branch (Manchester Conference) on the 11th ult. A program, consisting of musical numbers and readings was given, after which refreshments were served. There were in attendance President Ronald D. McGregor, several traveling Elders and many members and friends of the conference; also, Elder Rulon W. Openshaw and several members of the Wigan Branch (Liverpool Conference).

The North London Branch choir gave a Valentine social on the 14th ult. The members wore costumes of red and white with trimmings to conform with the Valentine decorations of the hall. The choir rendered the "Soldier's Chorus" from Faust. Refreshments were served and games were played.

A farewell social was given at Derby (Nottingham Conference) on the 18th ult., in honour of Sister Lily Bourne prior to her departure for Canada, and for Brother Walter Laws who has joined the army. An enjoyable program was rendered and the guests of honour were each presented with a token as a remembrance from the branch. After the program refreshments were served. Elders C. Leland Davey and Ariel L. Crowley were in attendance.

The Hanley Branch (Manchester Conference) held a successful social on the 21st ult. The members and friends present enjoyed a well-prepared program, rendered by the resident members. Refreshments were served. Elders Charles A. Halverson, William W. Depew and John H. Tomlinson were in attendance.

The Relief Society of the West Hartlepool Branch (Newcastle Conference) successfully entertained seventy members and friends of the branch with a tea and social on the 21st ult. The social consisted of games, songs, instrumental music and a sketch. Elders Jesse R. Smith and Milton England were in attendance.

Under the auspices of the Mutual Improvement Association, a successful social was held at Cheltenham (Bristol Conference) on the 25th ult. Many members and friends were present. Musical numbers, recitations and games made the evening enjoyable. Refreshments were served. In attendance were Elders Vernal G. Jones, Leroy E. Peterson and K. John Myers.

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